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A Study of the Amphetamine Abuser:
Personality Characteristics and "Meaning to Life"

A Research Essay

Submitted to The Graduate School of Social Work
Waterloo Lutheran University

By

Terrence L. Esch B.S.

in partial fulfillment of the requirements for the
Degree of Master of Social Work

April 1970

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Chapter I

Problem Identification and Formulation

I have come to be very interested in the problems of youth. The problems of youth have become so serious that the mass media and society at large are beginning to take cognizance of this problem. The relatively new concept of "alienated youth" seems to be attempting to understand the dilemma of alienated youth and their relationship to the rest of society in carrying out a meaningful life.

Having some experience with alienated youth and conversed with other professional and lay people I have developed a special interest in youth who are involved in drug abuse, particularly of the amphetamines. My experience in working with these youth and the attention that youth have received through mass media have demonstrated an increasing concern over the serious incidence of amphetamine abuse. The amphetamine abuser cannot be completely separated from the general drug cult, however, a review of the literature will point out some unique characteristics that distinguish the "speed-freak" (a popular term in drug abuse) from the general population of drug abusers.

The amphetamines are drugs characterized by their stimulation effect on the central nervous system. They are potentially dangerous to the abuser, as they speed up the body to the point of exhaustion resulting in loss of weight and health hazards.

My central concern has to do with the danger of the amphetamines and our lack of knowledge and technique in providing treatment for the amphetamine abuser. The literature evidences very little emphasis on how to solve the problem of how to provide treatment for amphetamine abusers. Those organizations and groups who are involved with this group of alienated youth have expressed their concern over limited success and have shown signs of discouragement. In short, it is apparent that literally nobody knows how to treat the amphetamine abuser to better personal and social functioning. Our present treatment is limited to medical and physical withdrawal from the amphetamine overdose.

This paper will review the literature on amphetamine abuse after which I will discuss some implications for treatment. I will propose an empirical study that should help clarify a major assumption that is apparent in the literature. This study will then point out the possibility of a method of treatment that can be effective in helping amphetamine abusers.

The paper consists of three major themes: (a) Review of the Literature, (b) Implications for treatment, and (c) a proposed empirical study questioning the difference of personality traits and "meaning to life" between amphetamine abusers and youth who are considered to be well integrated into society.

Chapter II

Review of Literature and Personal Interviews with Amphetamine Abuse

In reviewing the literature I discovered both empirical and non-empirical judgements demonstrating the effect of amphetamine abuse. However the non-empirical literature portrays a host of knowledge concerning the problem of amphetamine abuse and is far greater in amount than the empirical studies.

Kalant (13) has published a book with a review of the literature concerned with the amphetamines. Her review is complete prior to and through the year 1961.

According to Kalant (13) the amphetamines are related chemically to a larger group of compounds known as the sympathomimatic amines, such as epinephrine and ephedrine. However the amphetamines have a proportionately greater stimulating effect on the central nervous system than its family members and are commonly referred to as stimulants. For the purposes of this paper I will include amphetamine-like substances. Both amphetamines and amphetamine-like substances are known among the drug cult. These drugs are on the drugstore market under a variety of trade names and are created in private black-market laboratories. Some slang names include speed, pep pills, bennies, meth, dexies, uppies, jolly-beans, and leapers. Common amphetamines include Amphetamine (Benzidrine), Methamphetamine (Methedrine) and Dextra-Amphetamine (Dexedrine).

It's illicit street appearance is usually sold in spoonful amounts (1-2 grams) and packaged in transparent envelopes. The incidence is rapidly escalating and many new forms are seen ranging from tablets, capsules, powders, and ampoules according to Appleton (1).

Kalant (13) says that the amphetamines were developed immediately prior and during World War II to keep the fighter pilots and troupes awake for long periods of time without rest or sleep. However, since the war abuse has been primarily restricted to truck drivers, prostitutes, college students, and over the age of 21 prior to the middle 1960's. According to the World Health Organization (17) youth have recently been abusing amphetamines to epidemic proportions in North America for different reasons but there are no reliable statistics as to the frequency or incidence of amphetamine abuse. The new concept might be illustrated by the quotes "Kids for Kicks" or "It turns me on" (10).

According to the U.S. Dept. of Health (18) 20% of all mood affecting medical prescriptions are for stimulant drugs. The U.S. Food and Drug Administration report that about 1/2 the manufactured supply of stimulants enter the illegal non-described market. The average therapeutic dose may be 5-15 mgs. However, a tolerance can be built and heavy users may shoot 1 to 5 grams per day.

Physical effects

Appleton (1) points out two major considerations reporting the physical effects of amphetamine abuse. That of (1) acute intoxication and (2) chronic complications.

I. Acute Intoxication

a. Acute anxiety-panic reactions with marked feelings of terror, persecution and suspicions. Potential danger to self or others. (eg. aggressiveness, violence).

b. Acute excitatory state with resulting exhaustion:

1. Slurring of speech, tremors, excess sweating and flushing, large dilated pupils even in sunlight, (the user often wears sunglasses), dried out nose, and mouth, resulting in nose and lip picking, tachycardia with palpitations, chain smoking, hyperreflexia, teeth-grinding.
2. Excessive "drivenness", beyond one's physical and cognitive endurance capacity, with hyperkinesis, restlessness, wakefulness, euphoria with hypomanic boundless energy, compulsive talking, irritability, marked hypersensitivity with startled reaction to stimuli, marked anorexia, marked insomnia with sleep deprivation, and repetitive compulsive activity. Is a potential driving or machinery accident risk.
3. Marked rebound depression and exhaustion following excitatory stage; often with myalgia and arthralgia, often requiring sleep for 24-48 hours for rejuvenation.

c. Acute toxic delirium-psychosis; marked disorientation, short attention span and distractibility, memory block outs, episodes of lucidity alternating with periods of confusion, marked feelings of depersonalization with episodes of claustrophobia alternating with agoraphobia; marked visual and tactile hallucination, dissociation and decompensation of thinking processes, sequential problem-solving difficulty, perseveration; bizarre, repetitive, ritualistic. Potential assaultiveness, loss of self control, and purposeless motor activity.

1. Circulatory collapse (shock)
2. Complications of poor hygienic condition and injection contaminations. (eg. intercurrent infections such as pneumonia, vincent's angina, vitamin deficiencies, infectious hepatitis, abscesses, myocarditis and pericarditis, tetanus, infections mononucleosis)
3. Complications due to associated drug complications (eg. barbiturated, alcohol, heroin, smack, hallucinogens and/or contaminations)
4. Sometimes sexually stimulating but leads to priapic impotence with prolonged abuse.

II. Chronic Complications

1. Addiction with psychological and physiological dependency. Tolerance develops rapidly when large doses are used.
2. Amphetamine psychosis with marked paranoid delusions, progressive disorganization and loss of judgement and control.
3. Spontaneous recurrences ("flashes") with episodic anxiety, excitatory and delirium (paranoid) states, headaches.
4. Potential chronic brain damage with EEG changes. Recent memory loss, low concentration power, ritualistic activity.
5. Withdrawal symptoms when addicted and without maintenance amphetamines. Tolerance accelerates rapidly with larger dose. "needle freaks" become dependent on the act of injecting.
6. Marked anorexia and weight loss. Marked hunger in withdrawal.
7. Marked fatigue and exhaustion, weakness.
8. Non-healing ulcers and abscesses, brittle finger nails (possibly due to malnutrition) and bruxism.

9. Visual loss/failure
10. Hearing impairment
11. Dermatological reactions (eg. erythema nodosum, etc.)

Many writers have disagreed about the addictive properties of the amphetamines. However, the recent literature is fairly harmonious in suggesting that the amphetamines are not addictive in the traditional sense, but there are definite physical and psychological dependent characteristics associated with the abuse of amphetamines. Some authors question this psychological dependence which leads us to consider personality traits of the amphetamine abuser.

Personality Factors and Amphetamine Psychosis

Carey and Mandel (4) carried out a study by interviewing a sample of the "speed scene" in California. Following are some observations resulting from their study.

The effect of a large dose of amphetamine is described as a total body orgasm. The immediate experience is of intense pleasure. This immediate sensation of injection is called a "rush" or "flash".

Carey and Mandel (4) report a 20 year old woman's description of a "rush": "When it is done right, when the needle goes into your arm, it hurts but it's like a sexual excitement- when the speed goes into your veins, you flash out- thats' sort of like a shock- take an electrical shock or any kind of shock. It jars

you but it's a speed shock. Then you get the rush which is accompanied by a feeling of euphoria. Rush is like a buzzing; where the whole surface of your brain is vibrating- it's, you know, hi frequency sometimes accompanied by a rushing sensation up your back- this is the adrenalin being shot in your system. During this you're entirely in your own world. Your communication is limited although you can understand precisely what the people around you mean- their various levels."

Things simply happen faster in ones head than the body can keep up with; resulting in any verbal interchange (written or oral) demonstrating attention gaps, thought fragments and incongruent thought patterns.

There are reports of heavy user's whose "brains are getting scrambled." Meth-heads, (synonomous to "speed freaks") after many months of regular use, simply fail to make certain connections that those in the larger world would make. They often forget recent or past events or remember them in a haze (14).

Compulsive behavior (14) results from enhanced concentration on a narrow path. Therefore rather bizarre group behavior may occur. These may consist of repetitive actions that would be very boring to anyone not under the influence of speed. Some activities may include stringing beads, carving, memorizing the

plots of Italian operas and doodling for long periods of time. The action is its own reward because it is pleasurable, therefore the end product is unimportant for the abuser. Attention can easily wander and one can become wrapped up in a different compulsive behavior for hours. Therefore writings and paintings very often convey a two dimensional world of enormous energy and action but fail to be complete in all respects.

Griffith (10) reported a typical case: "A graduate student hired as a temporary employee was discovered to be a chronic amphetamine user. This was first suspected when, after being asked to comment on a minor research project, he turned out a 453 page book which was largely unintelligible."

The literature points out that aggressive activity often precipitates from abuse of amphetamines. Carey and Mandel (4) report frequent occurrences of sporadic violence, but a given individual would show violence perhaps in one of three runs on speed. The acts are usually not premeditated but triggered by perceived insults or inconveniences.

A frequent happening at a speed party is that of constant incongruent talking for hours. The conversation is often small-talk chatter, there being little discrimination between what society would call enlightening and utterly ridiculous topics.

There is little consensus in the literature as to whether amphetamine abuse causes a psychotic reaction or whether certain

personalities become amphetamine abusers. The most common reaction is a paranoid reaction according to most authors (8, 3, 11, 20 and 7). There is also a lack of knowledge as to whether certain individuals prefer speed over other types of drugs such as marijuana and LSD. However, from my experience speed users often use any other drug simultaneous to speed depending on availability and peer consensus.

Ellinwood (8) published a complete study demonstrating the differences between the amphetamine abuser and fellow addicts in the Narcotic Hospital in Lexington, Kentucky. The MMPI was used as the instrument in evaluating personality. Following are some significant observations from Ellinwood's (8) study.

Ellinwood reports that amphetamine abusers differ from fellow addicts.

1. Amphetamine user is more apt to be anti social.
2. A much higher percentage of speed-users are diagnosed with schizoid personalities and schizophrenic reaction than other groups.
3. The mean amphetamine dose level is greater in patients who develop psychosis than those patients who didn't develop psychosis.

Ellinwood (8) also conjects that the novel stimulation, extreme stimulus seeking behavior, and inability to nurture social relationship is similar to that of a psychopath.

The question "Why do kids take speed" has often been asked but the answers usually seem to indicate that social and family variables are more pronounced than personality uniqueness in drug abusers.

Social Significance

The mass media have given considerable coverage to the danger of amphetamine abuse. However, it seems that the public is still not truly aware of the significance of this particular problem. In the literature on drug abuse the amphetamines are considered in the same light as the other illicit drugs of our society, particularly marijuana and LSD however those authors who write about "speed drugs" stress it's difference from the mind expansion drugs.

Doctor Smith (5) in a 1968 question and answer medical conference at San Francisco said, "One of the reasons that marijuana is used is that it has sedative qualities and the ability to relieve hostilities and antagonism. Young people become involved in the use of LSD to handle their own internal aggressions and hostilities, but when they start using speed they externalize rather than internalize those aggressions. People who take speed act out the natural hostilities and conflicts that one sees during the adolescent maturation process."

Appleton, (1) chief of psychiatry in Scarboro General Hospital in Toronto involved in treating drug abusers suggests that kids

who are thrill seeking and want help with self-assertion in coping with home and school problems will most likely use speed whereas aid in obtaining emotional relief, distress, and loneliness will be sought from marijuana and tranquilizers. The people searching for relevance and meaning of life will most likely use LSD or marijuana.

These excerpts demonstrate the unique significance of amphetamine abuse and yet in Canada speed is not illegal or controlled to the same point as marijuana or LSD. It is not illegal to be in possession of speed however it is illegal to "traffic" speed. The current preoccupation with the legalization of marijuana seems to be detracting attention from the seriousness of amphetamine abuse and at the same time making speed the most available of illicit drugs for youth to obtain.

An indicative portion of the mass media is a newspaper article by Del Bell (2) entitled "Speed kills- Help Me Commit Suicide". Bell related the youth speed scene as "a world that can end, like the lemmings' race to the sea, in self imposed death." Whitaker (19) says that kids know as well or better than anyone else the danger of the killer drug called speed and yet they hit up again and again.

Smith (5) says we are seeing the first wave of the mass-educated pill taking society. He also suggests that teenagers

have found many of the new hallucinogens by consulting the toxicity comments in the medical literature. He continues by suggesting, "that an assumption that a pill will relieve anxiety, than we should not be surprised to expect a drug to induce a religious experience, to increase learning or to make life more meaningful.

Our society doesn't question whether drugs should be used, rather which drug should be used to attain a particular psychological state."

To further illustrate the social functioning of the speed scene I will paraphrase part of Carey and Mandel's (4) article. Those involved in this speed scene cannot function in the straight world, at least not in many capacities. It would have to be something engrossing, intrinsically interesting and motion - effort-consuming.

A scene usually involves persons who go on long trips of 36 to 72 hours. Consequently, it is frequented by very few persons who maintain jobs or pursue education. The scene is so unique and time-demanding that it tends to become engrossing. The friendships of Meth-heads are oriented around and within the scene. Nowhere else can he find others whom he likes when high, or who understand his situation enough to leave him alone or ease his agony when crashing. Only those in the speed world will tolerate, understand, and accept him for whatever untoward aggressiveness may come while "up" and for the general irritability when coming

down or riding out the crash. The types of friendships are also unusual. Users spend an enormous amount of time in the company of other users, but often focus on the relation of that person to drugs, particularly speed. Given the scarcity of companions, the members of a group might not like each other very much, yet they continue spending huge blocks of time together. Even those suspected of being informers are often tolerated.

Without further explanation of social patterns I will borrow from Appleton (1) some social, cultural, and familiar factors of motivation towards speed abuse that are indicative and to which the literature gives fair consensus.

1. General unrest and protest against a society with conflicting, confusing values making it difficult for youth to identify with it: eg. the wide gap between affluence and poverty, the "haves" and the "have nots"; the advocacy or peace with the paradoxical sanction of war and the ever present threat of a nuclear holocaust; the evidence of injustice and discrimination; the hypocrisy and double standards regarding sexuality and social status striving; the dehumanization evident in bureaucratic institutions and the industrial technocracy, etc.
2. The gradual breakdown of the extended family unit; the weakening of the church; the skepticism towards all previously assumed omniscient authorities; the sanction of verbal and nonverbal protest and right to dissent.
3. The revolt of the oppressed minorities worldwide; the threat implied by the "have nots" to the people who have worked hard within the Protestant Work Ethic to become "haves."
4. Our drug-oriented culture. Modern medicine, aided by advertising has made drugs highly legitimate; things to be taken when we're upset or bothered by a headache or by fatigue, etc. Drugs are prescribed all-too frequently

as means of coping with problems of living, and the general populace all too readily use them as such rather than confront and face problems of living, directly and autonomously. Drugs, cigarettes, alcohol, etc. are used to excess in our society by adults. Some social commentators have pointed out that our children, far from being in revolt against an older generation, have utilized the prevailing drug-oriented mode of coping with problems, acknowledging how influential a model the older generation was.

5. The prevailing youth culture, reinforced by the communications media, the music, the cinema heroes and heroines, generally advocating drug taking.
6. Desire for social acceptance and approval by peer in-group in particular attaining the image and identity of being "hip" re: the drug scene and eligible for "crashing" (living) with other drug users.
7. Curiosity, exploration, experimentation - a natural characteristic to explore and experience the unknown.
8. Thrill/action seeking, excitement, kicks- often participated in by groups or gangs. "Freaks" are drug users with an aggressive craving for drug kicks jeopardizing one's health and sanity (Russian roulette). Multiple drug use is characteristic of "freaks".
9. Aid in self-assertion, coping with problems of living at home and school.
10. Pleasure induction through physiological and psychological drug effects (freeing emotionality, obtaining a "high" or an orgasmic sensation etc.)
11. Drug used as a symbol of active protest- a provocative, rebellious "emotional blackmail" method of shocking and infuriating the "enemy camp" of "uptight, square adults".
12. Unconscious psychological factors eg. fear of success or failure, fantasies of omnipotence and risk taking.
13. Self-destructive, suicidal urges fantasies, death wishes, masochism, counter-phobic testing of how far one can go.

We have no reliable estimates leaving much contradiction as to the amount of amphetamine-like substance being prescribed or available on both legal and illegal markets. Also a lack of statistics is clear regarding the incidence and frequency of amphetamine use in Canada although resulting from catastrophes we know that amphetamine abuse is substantial.

Summary

Although a certain amount of conjecturing is evident in the literature surveyed, research data is not available to help us both understand and predict the co-relationship between specific personality traits and the amphetamine abuser. Because of this lack in our knowledge, treatment and prevention of amphetamine drug abuse is extremely difficult.

In my opinion, considering the knowledge that is available in the literature, the most important lack of knowledge has to do with treatment of this problem area. The treatment has been limited to medical withdrawal and talking the patient down from a speed "high".

From personal interviews and experience it is evident that the "speed scene" and "speed freak" is a difficult person to help solve his problem. As stated before the "freak" knows that speed kills and yet he persists towards death. Some organizations have attempted to offer help to the "speed freak" but have usually

become very discouraged. It seems that general hospitals in Ontario have been reluctant to become involved in short term emergency treatment of "speed freaks." However, recently the problem has become so acute, resulting in short term treatment at several general hospitals in the province. Consequently, the hospitals are finding it very difficult to make appropriate placement upon hospital termination resulting in the patient re-entering the speed cycle.

Chapter III

Research Design

The basic design that I will use is of a diagnostic-descriptive type. However, I expect that several questions will arise resulting from the research. Therefore the study will have some formulative-explorative design characteristics as well. (16)

I would like to compare two groups of people with each other to enhance our diagnostic and treatment facility. It should be understood that I am not attempting to arrive at a direct causal-effect relationship between personality characteristics and behavior or a specific true-false phenomenon. However I do want to test for some accurate and objective knowledge regarding the personality and "meaning to life" differences between two categorical different groups of people (12)

Selltiz, Jahoda, Deutsch, and Cook (16) outline several steps that are important to the descriptive research design process. They are to (a) formulate the objectives of the study, (b) design the method of data collection, (c) select the sample, (d) collect and check the data, and (e) analyze the results. I will use this format to outline and develop in some detail the design for the proposed research.

Theoretical Framework for Treatment

Before describing the specifics of research methodology proposed for this study. I will develop as part of the design, a theoretical framework that will provide an understanding of life style that is characteristic of today's youth. The assumptions inherent in this framework should then be evaluated to test its possible significance for use in treatment.

The review of the literature has demonstrated that one of the significant key variables operant in most amphetamine drug abuse is their lack of appropriate "meaning of life". Consequently I will use, in the main, three conceptions of meaning in life as conceptualized by Chanin (6) Frankl (9), and Schutz (15). These authors have indicated a special interest in helping people to make life more meaningful to each individual.

Frankl

Frankl (9) has developed a special twist to the theory of existentialism that he calls logotherapy. He suggests that therapy should focus on the future rather than the past at the same time defocusing the vicious-circle formations and feedback mechanisms that play such an important role in maintaining personal pathology. Frankl does believe that a pathological person does attempt to escape a full awareness of life.

Frankl says that man's search for meaning is a primary force in life and not a secondary rationalization. This meaning must be unique to the individual and cannot be enforced by his environment. Therefore, man is able to live and even die for the sake of his ideals and values which entails his meaning to life. Frankl is convinced through his own research that "the will to meaning is in most people fact, not faith."

Logotherapy doesn't define "meaning of life" but suggests that the importance lies in not the general meaning of life, but rather the specific meaning of a person's life at a given moment. Frankl then says, "each man is questioned by life, and he can only answer to life by answering for his own life, to life he can only respond by being responsible." He stresses that true meaning of life is to be found in the world rather than in man's own psyche as though it were a closed system.

It is assumed that meaning of life is always changing but it never ceases to be. Logotherapy shows that we can discover meaning in life through three different ways: (a) by doing a deed, (b) by experiencing a value, and (c) by suffering. "The first, the way of achievement or accomplishment is quite obvious. The other two need clarification.

Frankl suggests that no one can be fully aware of the very essence of another human being unless he loves him. That this

love enables the two individuals to release their potential to be actualized by each other. "Love is the only way to grasp another human being in the innermost core of his personality."

Suffering, according to Frankl, is the highest form of actualizing meaning to life. However, the importance is in the attitude with which we take toward suffering and how we take our suffering upon ourselves. This returns to an earlier point of logotherapy that "man's main concern is not to gain pleasure or to avoid pain, but rather to see a meaning in his life." Therefore, a man is willing to suffer, on the condition, to be sure, that his suffering has a meaning.

Schutz

Schutz (15) has said that "joy is the feeling that comes from the fulfilment of one's potential. Fulfilment brings to an individual the feeling that he can cope with his environment; the sense of confidence in himself as a significant, competent, loveable person who is capable of handling situations as they arise, able to use fully his own capacities, and free to express his feelings. Joy requires a vital, alive body, self-contentment, productive and satisfying relations with others, and a successful relation to society."

Personal joy arises out of body functioning. Parts of the body may be taught and trained, exercised and sharpened. The senses may be made more acute to discriminate more closely. Also sensory awareness and appreciation may be cultivated so that one can ex-

perience more sensitivity to bodily feelings and natural events. Schutz feels that a person can experience joy through enhanced body functioning, however if he wants to develop further he must be able to relate to other people in order to achieve the most joy.

Schutz says that people must maintain a satisfying, flexible balance between ourselves and other people if we want to achieve interpersonal joy. He feels that there are three basic needs to be fulfilled. They are (a) inclusion, (b) control, and (c) affection. "Inclusion refers to the need to be with people and to be alone. The effort in inclusion is to have enough contact to avoid aloneliness and enjoy people; enough aloneness to avoid enmeshment and enjoy solitude."

According to this theory, control is the effort to achieve enough influence on his environment that man has some control over his destiny, to the degree that he is comfortable. He must at the same time be able to relinquish enough control in order to depend on others to teach, guide, support, and at some times to remove some responsibility from him. It is important for an individual to be capable of being both a follower and a leader, and knowing when he is most comfortable.

"In affection the effort is to avoid being engulfed in emotional entanglement (not being free to relate without a deep

volvement) but also to avoid having too little affection and a bleak, sterile life without love, warmth, tenderness, and someone to confide in." Again each individual should be able to both give and take affection as well as being aware of his feelings regarding affection.

Schutz says that if society is repressive, social institutions are destructive, work is dehumanizing, family life is constrictive and if norms are intolerable, then the joy of man is not completely attainable. "Joy at the level of organization comes when society and culture are supporting and enhancing to self-realization."

A large part of joy must be attained by undoing things such as guilt, shame, embarrassment, fear of punishment, failure, and success. All of these must be overcome at the same time training and releasing talents and abilities.

Schutz displays his theory in therapy by acting out life situations and planned fantasy "trips" usually in groups. His technique includes psychodrama type therapy using considerable creative physical movement in helping people to explore themselves and their environment.

Chanin

Chanin (6) makes several suggestions for alternatives to drug use. These alternatives follow certain criteria: "(a) they

must be in the realm of the intuitive, not the rational;
 (b) they must involve active participation and involvement;
 (c) they must provide a feeling of identification with a large
 body of experience; and (d) they must not be directly concerned
 with day-to-day routines, such as job or education."

The alternatives are (a) the creative and aesthetic; (b) the sexual; (c) the religious-philosophical; and (d) social involvement. The creative-aesthetic can give the opportunity for a youth to realize in his own life experiences objectivity and permanence. The sense of a personal worth and esteem that comes from mastery of an expressive medium is far from a transient phenomenon.

"The sexual experience yields physiologic (sic) and psychologic (sic) release. It also provides the opportunity for meaningful relationships with other individuals." Sexual promiscuity may assume huge proportions when society doesn't provide responsible and adequate institutions by which the individual may achieve meaningful gratification of sexual needs.

The religious-philosophical alternative involves a deepening search for meaning on a personal and universal level. It may reach a point of affiliation with an established religious group, or a wholly personal philosophy. The qualities of this experience include: (a) identification with some body of religious experience,

(b) recognition of a force or entity greater than the individual; and (c) involvement with the question of self-fulfillment and the ultimate purpose of life. "When youth feel that moral problems are exclusively his, he feels alone and alienated; especially since there are no concrete answers."

Social involvement is important because of it's inherent commitment to an ideal. This is commendable as long as the individual maintains his autonomy and individual identity. It can be expected that adults may not agree with the youth's commitment, however it is better than wallowing in passivity and hope that speed will take care of his need for social commitment.

Summary

I have described in the foregoing paragraphs what is currently thought to be some of the basic values and basis for a meaningful existence in our society. In contrast, it is suggested by the literature that the amphetamine abuser, for his own reasons is in large part unable to experience an acceptable meaning to life either to himself or to society.

I feel that this basic theoretical framework should provide one with a basis of helping the amphetamine abuser and alienated youth in general through treatment. However, to my knowledge there is no concrete evidence as to the difference of "meaning to life" between the amphetamine abuser and the youth that is

considered to be well integrated into society. Before we can evaluate the validity of treatment on the basis of this theoretical framework. I propose that a study is necessary to determine the validity of this basic assumption.

Chapter IV

Research Methodology

Formulation of Objectives

As has been stated previously my question is twofold:

(1) Are there significant differences of personality characteristics between youth amphetamine abusers and "well-adjusted youth"? (2) Are there significant differences of "meaning to life" between youth amphetamine abusers and "well-adjusted youth"?

The personality characteristics for the purpose of this paper will be defined on the basis of the instrument that is used to evaluate them. The personality of the subjects will be assessed individually. The deviation from the median point of the sample range will be used to indicate a correlation between the two groups of people.

"Meaning to life" will be defined using the philosophy as portrayed previously in this paper. Specifically it will include inclusion, control, and affection as described by Schutz (15) and creativeness, sexual experience, and religious-philosophical involvement as described by Chanin (6).

Youth will be defined by specific ages (age 14 thru 18). The amphetamine abuser will be defined as those youth who have consumed a minimum amount of amphetamine (3,000 mg.) within

a limited time period in the immediate past (prior 3 weeks) and are currently using amphetamine above the minimum amount,

The well-adjusted youth will be defined as all of those youth who are currently enrolled in school and obtaining passing grades as defined by the school system and who have not used amphetamine for a defined time period (3 weeks) immediately prior to the study process. I realize that there are other variables that could be at work in well-adjusted youth. However, for the purposes of this study I am interested primarily in the difference between "speed freaks" and "non speed freaks."

Sample Selection

The well-adjusted youth subjects will be chosen at random from the secondary school register of grades nine through twelve and must be in the age group of 14 years through 18 years. Each subject must be attaining a passing level of achievement in that school. For the purposes of this study the choice of school should be chosen at random from the schools located within the geographical area in which amphetamines are thought to be prevalent. Twenty subjects will be the sample population.

The amphetamine abuser will be chosen from the hospitals, ADARF, and treatment centers as they come to attention. They must be in the age group of 14 years through 18 years. Based on

the survey of literature each subject must have taken a minimum of 3,000 mg. during the three weeks prior to the data collection. Each subject must show a limited amount of physiological and psychological dependency on the use of amphetamine as judged by the researcher. It is important that this group be from the extreme end of the amphetamine abuser continuum. Twenty subjects will be the sample population.

This sample is small for the basic reason of practicability. This sample as suggested by Kahn (12) is "informally considered for range of cases rather than representativeness of size."

Data Collection

For the purposes of this study an already existing instrument could be used such as the Eysenck Personality Inventory (EPI, Appendix A) or the Minnesota Multiphasic Personality Inventory (MMPI, Appendix B). The EPI test is primarily based on the introversion-extroversion continuum of personality whereas the MMPI is more diagnostic orientated. These tests have been used to such an extent to have established significance, validity, and reliability concerning personality characteristics.

The EPI and MMPI could be administered to a small sample population to help the researcher choose which instrument would be most applicable in this situation. The sample population

would be different from the final study population. The most applicable test would then be used as the instrument in the final study.

I propose that the "meaning of life" be tested with an instrument designed by Schutz called FIRO-B (Appendix C). This test evaluates the concepts of inclusion, control, and affection and has been used by various researchers in the past. I suggest that further items be added to this instrument reflecting the other variables in "meaning to life" such as creativeness, sexual adjustment, and religious-philosophical aspects.

The tests will be administered individually by the same person to minimize inconsistency between interviewers. The summary and scores must be completed immediately following the test administration to minimize oversight and to maximize completeness and comprehensibility. These tests have been used to an extent that validity should not pose a serious problem.

It is suggested that an interviewer be chosen who has had training and experience in administering psychological tests and be paid a comparable rate per hour for interviewing and summarizing the tests.

Chapter V

Expected Conclusions and Their Implications for Social Work Practice, Theory, and Knowledge

As stated earlier in the text the literature tends to suggest that there are significant and unique characteristics encompassing the amphetamine abuser group. Therefore certain generalizations should precipitate from the study.

Four alternative conclusions are directly implied in the study. They are: (a) there is a significant difference of personality characteristics between "speed freaks" and well-adjusted youth, (b) there is no significant difference of personality characteristics between "speed freaks" and well-adjusted youth, (c) there is a significant difference of "meaning to life" between "speed freaks" and well-adjusted youth, and (d) there is no significant difference of "meaning to life" between "speed freaks" and well-adjusted youth.

I expect that there are significant differences of personality characteristics and "meaning to life" between "speed freaks" and youth that are considered to be well integrated into society. If this is found to be true, it should suggest rather significant implications for the treatment of "speed freaks" by social workers as well as other professionals.

The significant differences pointed out in this study may be

applicable to other groups such as other drug users, alcoholics, or persons with compulsive characteristics. For instance, some studies with alcoholics have shown a rather consistent pattern of personality characteristics. Therefore, a comparison of the amphetamine abuser's personality profile to that of the alcoholic's may show certain resemblances. Consequently implications would be made for treatment.

One could also compare and correlate the results of the personality inventory to the results of FIRO-B and develop some interesting hypotheses. For example, a lack of "meaning to life" may correlate significantly with a poor personality profile.

It was apparent from the survey of the literature that little is presently known about the personality traits of the amphetamine abuser. It is also evident that little is known about the methods of treatment for the amphetamine abuser. This study will add to our empirical knowledge of this social phenomenon. It will help to point out the importance of amphetamine abuse as a social problem for which our society should accept responsibility.

Probably one of the most significant conclusions of this

study will be to bring to our attention further questions for study. Therefore the formulative aspects of this study should yield interesting results.

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APPENDICES

Appendix A

EYSENCK PERSONALITY INVENTORY

Eysenck Personality Inventory

E

N

I

- | | Yes | No | | Yes | No |
|---|-----|----|---|-----|----|
| 1. Do you often long for excitement? | Yes | No | 41. Do ideas run through your head so that you cannot sleep? | Yes | No |
| 2. Do you often need understanding friends to cheer you up? | Yes | No | 42. If there is something you want to know about would you rather look it up in a book than talk to someone about it? | Yes | No |
| 3. Are you usually carefree? | Yes | No | 43. Do you get palpitations or thumping in your heart? | Yes | No |
| 4. Do you find it very hard to take no for an answer? | Yes | No | 44. Do you like the kind of work that you need to pay close attention to? | Yes | No |
| 5. Do you stop and think things over before doing anything? | Yes | No | 45. Do you get attacks of shaking or trembling? | Yes | No |
| 6. If you say you will do something do you always keep your promise, no matter how inconvenient it might be to do so? | Yes | No | 46. Would you always declare everything at the customs, even if you knew that you could never be found out? | Yes | No |
| 7. Does your mood often go up and down? | Yes | No | 47. Do you hate being with a crowd who play jokes on one another? | Yes | No |
| 8. Do you generally do and say things quickly without stopping to think? | Yes | No | 48. Are you an irritable person? | Yes | No |
| 9. Do you ever feel "just miserable" for no good reason? | Yes | No | 49. Do you like doing things in which you have to act quickly? | Yes | No |
| 10. Would you do almost anything for a dare? | Yes | No | 50. Do you worry about awful things that might happen? | Yes | No |
| 11. Do you suddenly feel shy when you want to talk to an attractive stranger? | Yes | No | 51. Are you slow and unhurried in the way you move? | Yes | No |
| 12. Once in a while do you lose your temper and get angry? | Yes | No | 52. Have you ever been late for an appointment or work? | Yes | No |
| 13. Do you often do things on the spur of the moment? | Yes | No | 53. Do you have many nightmares? | Yes | No |
| 14. Do you often worry about things you should not have done or said? | Yes | No | 54. Do you like talking to people so much that you would never miss a chance of talking to a stranger? | Yes | No |
| 15. Generally do you prefer reading to meeting people? | Yes | No | 55. Are you troubled by aches and pains? | Yes | No |
| 16. Are your feelings rather easily hurt? | Yes | No | 56. Would you be very unhappy if you could not see lots of people most of the time? | Yes | No |
| 17. Do you like going out a lot? | Yes | No | 57. Would you call yourself a nervous person? | Yes | No |
| 18. Do you occasionally have thoughts and ideas that you would not like other people to know about? | Yes | No | 58. Of all the people you know are there some whom you definitely do not like? | Yes | No |
| 19. Are you sometimes bubbling over with energy and sometimes very sluggish? | Yes | No | 59. Would you say you were fairly self-confident? | Yes | No |
| 20. Do you prefer to have few but special friends? | Yes | No | 60. Are you easily hurt when people find fault with you or your work? | Yes | No |
| 21. Do you daydream a lot? | Yes | No | 61. Do you find it hard to really enjoy yourself at a lively party? | Yes | No |
| 22. When people shout at you, do you shout back? | Yes | No | 62. Are you troubled with feelings of inferiority? | Yes | No |
| 23. Are you often troubled about feelings of guilt? | Yes | No | 63. Can you easily get some life into a rather dull party? | Yes | No |
| 24. Are all your habits good and desirable ones? | Yes | No | 64. Do you sometimes talk about things you know nothing about? | Yes | No |
| 25. Can you usually let yourself go and enjoy yourself a lot at a gay party? | Yes | No | 65. Do you worry about your health? | Yes | No |
| 26. Would you call yourself tense or "highly-strung"? | Yes | No | 66. Do you like playing pranks on others? | Yes | No |
| 27. Do other people think of you as being very lively? | Yes | No | 67. Do you suffer from sleeplessness? | Yes | No |
| 28. After you have done something important, do you often come away feeling you could have done better? | Yes | No | | | |
| 29. Are you mostly quiet when you are with other people? | Yes | No | | | |
| 30. Do you sometimes gossip? | Yes | No | | | |

Appendix B

MINNESOTA MUTIPHASIC PERSONALITY INVENTORY

DO NOT OPEN UNTIL TOLD TO DO SO

Booklet for the Minnesota

MULTIPHASIC PERSONALITY INVENTORY

STARKE R. HATHAWAY, Ph.D., and J. CHARNLEY McKINLEY, M.D.

This inventory consists of numbered statements. Read each statement and decide whether it is true as applied to you or false as applied to you.

You are to mark your answers on the answer sheet you have. Look at the example of the answer sheet shown at the right. If a statement is TRUE or MOSTLY TRUE, as applied to you, blacken between the lines in the column headed T. (See A at the right.) If a statement is FALSE or NOT USUALLY TRUE, as applied to you, blacken between the lines in the column headed F. (See B at the right.) If a statement does not apply to you or if it is something that you don't know about, make no mark on the answer sheet.

Remember to give YOUR OWN opinion of yourself. Do not leave any blank spaces if you can avoid it.

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks on this booklet.

Remember, try to make some answer to every statement.
NOW OPEN THE BOOKLET AND GO AHEAD.

Section of answer sheet correctly marked		
	T	F
A	<input checked="" type="checkbox"/>	<input type="checkbox"/>
B	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The inventory contained in this booklet has been designed for use with answer forms published or authorized by The Psychological Corporation. If other answer forms are used, The Psychological Corporation takes no responsibility for the meaningfulness of scores.

Published by THE PSYCHOLOGICAL CORPORATION, New York

DO NOT MAKE ANY MARKS ON THIS BOOKLET

1. I like mechanics magazines.
2. I have a good appetite.
3. I wake up fresh and rested most mornings.
4. I think I would like the work of a librarian.
5. I am easily awakened by noise.
6. I like to read newspaper articles on crime.
7. My hands and feet are usually warm enough.
8. My daily life is full of things that keep me interested.
9. I am about as able to work as I ever was.
10. There seems to be a lump in my throat much of the time.
11. A person should try to understand his dreams and be guided by or take warning from them.
12. I enjoy detective or mystery stories.
13. I work under a great deal of tension.
14. I have diarrhea once a month or more.
15. Once in a while I think of things too bad to talk about.
16. I am sure I get a raw deal from life.
17. My father was a good man.
18. I am very seldom troubled by constipation.
19. When I take a new job, I like to be tipped off on who should be gotten next to.
20. My sex life is satisfactory.
21. At times I have very much wanted to leave home.
22. At times I have fits of laughing and crying that I cannot control.
23. I am troubled by attacks of nausea and vomiting.
24. No one seems to understand me.
25. I would like to be a singer.
26. I feel that it is certainly best to keep my mouth shut when I'm in trouble.
27. Evil spirits possess me at times.
28. When someone does me a wrong I feel I should pay him back if I can, just for the principle of the thing.
29. I am bothered by acid stomach several times a week.
30. At times I feel like swearing.
31. I have nightmares every few nights.
32. I find it hard to keep my mind on a task or job.
33. I have had very peculiar and strange experiences.
34. I have a cough most of the time.
35. If people had not had it in for me I would have been much more successful.
36. I seldom worry about my health.
37. I have never been in trouble because of my sex behavior.
38. During one period when I was a youngster I engaged in petty thievery.
39. At times I feel like smashing things.
40. Most any time I would rather sit and daydream than to do anything else.
41. I have had periods of days, weeks, or months when I couldn't take care of things because I couldn't "get going."
42. My family does not like the work I have chosen (or the work I intend to choose for my life work).
43. My sleep is fitful and disturbed.
44. Much of the time my head seems to hurt all over.
45. I do not always tell the truth.

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46. My judgment is better than it ever was.
47. Once a week or oftener I feel suddenly hot all over, without apparent cause.
48. When I am with people I am bothered by hearing very queer things.
49. It would be better if almost all laws were thrown away.
50. My soul sometimes leaves my body.
51. I am in just as good physical health as most of my friends.
52. I prefer to pass by school friends, or people I know but have not seen for a long time, unless they speak to me first.
53. A minister can cure disease by praying and putting his hand on your head.
54. I am liked by most people who know me.
55. I am almost never bothered by pains over the heart or in my chest.
56. As a youngster I was suspended from school one or more times for cutting up.
57. I am a good mixer.
58. Everything is turning out just like the prophets of the Bible said it would.
59. I have often had to take orders from someone who did not know as much as I did.
60. I do not read every editorial in the newspaper every day.
61. I have not lived the right kind of life.
62. Parts of my body often have feelings like burning, tingling, crawling, or like "going to sleep."
63. I have had no difficulty in starting or holding my bowel movement.
64. I sometimes keep on at a thing until others lose their patience with me.
65. I loved my father.
66. I see things or animals or people around me that others do not see.
67. I wish I could be as happy as others seem to be.
68. I hardly ever feel pain in the back of the neck.
69. I am very strongly attracted by members of my own sex.
70. I used to like drop-the-handkerchief.
71. I think a great many people exaggerate their misfortunes in order to gain the sympathy and help of others.
72. I am troubled by discomfort in the pit of my stomach every few days or oftener.
73. I am an important person.
74. I have often wished I were a girl. (Or if you are a girl) I have never been sorry that I am a girl.
75. I get angry sometimes.
76. Most of the time I feel blue.
77. I enjoy reading love stories.
78. I like poetry.
79. My feelings are not easily hurt.
80. I sometimes tease animals.
81. I think I would like the kind of work a forest ranger does.
82. I am easily downed in an argument.
83. Any man who is able and willing to work hard has a good chance of succeeding.
84. These days I find it hard not to give up hope of amounting to something.
85. Sometimes I am strongly attracted by the personal articles of others such as shoes, gloves, etc., so that I want to handle or steal them though I have no use for them.
86. I am certainly lacking in self-confidence.
87. I would like to be a florist.
88. I usually feel that life is worth while.
89. It takes a lot of argument to convince most people of the truth.

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90. Once in a while I put off until tomorrow what I ought to do today.
91. I do not mind being made fun of.
92. I would like to be a nurse.
93. I think most people would lie to get ahead.
94. I do many things which I regret afterwards (I regret things more or more often than others seem to).
95. I go to church almost every week.
96. I have very few quarrels with members of my family.
97. At times I have a strong urge to do something harmful or shocking.
98. I believe in the second coming of Christ.
99. I like to go to parties and other affairs where there is lots of loud fun.
100. I have met problems so full of possibilities that I have been unable to make up my mind about them.
101. I believe women ought to have as much sexual freedom as men.
102. My hardest battles are with myself.
103. I have little or no trouble with my muscles twitching or jumping.
104. I don't seem to care what happens to me.
105. Sometimes when I am not feeling well I am cross.
106. Much of the time I feel as if I have done something wrong or evil.
107. I am happy most of the time.
108. There seems to be a fullness in my head or nose most of the time.
109. Some people are so bossy that I feel like doing the opposite of what they request, even though I know they are right.
110. Someone has it in for me.
111. I have never done anything dangerous for the thrill of it.
112. I frequently find it necessary to stand up for what I think is right.
113. I believe in law enforcement.
114. Often I feel as if there were a tight band about my head.
115. I believe in a life hereafter.
116. I enjoy a race or game better when I bet on it.
117. Most people are honest chiefly through fear of being caught.
118. In school I was sometimes sent to the principal for cutting up.
119. My speech is the same as always (not faster or slower, or slurring; no hoarseness).
120. My table manners are not quite as good at home as when I am out in company.
121. I believe I am being plotted against.
122. I seem to be about as capable and smart as most others around me.
123. I believe I am being followed.
124. Most people will use somewhat unfair means to gain profit or an advantage rather than to lose it.
125. I have a great deal of stomach trouble.
126. I like dramatics.
127. I know who is responsible for most of my troubles.
128. The sight of blood neither frightens me nor makes me sick.
129. Often I can't understand why I have been so cross and grouchy.
130. I have never vomited blood or coughed up blood.
131. I do not worry about catching diseases.

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132. I like collecting flowers or growing house plants.
133. I have never indulged in any unusual sex practices.
134. At times my thoughts have raced ahead faster than I could speak them.
135. If I could get into a movie without paying and be sure I was not seen I would probably do it.
136. I commonly wonder what hidden reason another person may have for doing something nice for me.
137. I believe that my home life is as pleasant as that of most people I know.
138. Criticism or scolding hurts me terribly.
139. Sometimes I feel as if I must injure either myself or someone else.
140. I like to cook.
141. My conduct is largely controlled by the customs of those about me.
142. I certainly feel useless at times.
143. When I was a child, I belonged to a crowd or gang that tried to stick together through thick and thin.
144. I would like to be a soldier.
145. At times I feel like picking a fist fight with someone.
146. I have the wanderlust and am never happy unless I am roaming or traveling about.
147. I have often lost out on things because I couldn't make up my mind soon enough.
148. It makes me impatient to have people ask my advice or otherwise interrupt me when I am working on something important.
149. I used to keep a diary.
150. I would rather win than lose in a game.
151. Someone has been trying to poison me.
152. Most nights I go to sleep without thoughts or ideas bothering me.
153. During the past few years I have been well most of the time.
154. I have never had a fit or convulsion.
155. I am neither gaining nor losing weight.
156. I have had periods in which I carried on activities without knowing later what I had been doing.
157. I feel that I have often been punished without cause.
158. I cry easily.
159. I cannot understand what I read as well as I used to.
160. I have never felt better in my life than I do now.
161. The top of my head sometimes feels tender.
162. I resent having anyone take me in so cleverly that I have had to admit that it was one on me.
163. I do not tire quickly.
164. I like to study and read about things that I am working at.
165. I like to know some important people because it makes me feel important.
166. I am afraid when I look down from a high place.
167. It wouldn't make me nervous if any members of my family got into trouble with the law.
168. There is something wrong with my mind.
169. I am not afraid to handle money.
170. What others think of me does not bother me.
171. It makes me uncomfortable to put on a stunt at a party even when others are doing the same sort of things.
172. I frequently have to fight against showing that I am bashful.
173. I liked school.

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174. I have never had a fainting spell.
175. I seldom or never have dizzy spells.
176. I do not have a great fear of snakes.
177. My mother was a good woman.
178. My memory seems to be all right.
179. I am worried about sex matters.
180. I find it hard to make talk when I meet new people.
181. When I get bored I like to stir up some excitement.
182. I am afraid of losing my mind.
183. I am against giving money to beggars.
184. I commonly hear voices without knowing where they come from.
185. My hearing is apparently as good as that of most people.
186. I frequently notice my hand shakes when I try to do something.
187. My hands have not become clumsy or awkward.
188. I can read a long while without tiring my eyes.
189. I feel weak all over much of the time.
190. I have very few headaches.
191. Sometimes, when embarrassed, I break out in a sweat which annoys me greatly.
192. I have had no difficulty in keeping my balance in walking.
193. I do not have spells of hay fever or asthma.
194. I have had attacks in which I could not control my movements or speech but in which I knew what was going on around me.
195. I do not like everyone I know.
196. I like to visit places where I have never been before.
197. Someone has been trying to rob me.
198. I daydream very little.
199. Children should be taught all the main facts of sex.
200. There are persons who are trying to steal my thoughts and ideas.
201. I wish I were not so shy.
202. I believe I am a condemned person.
203. If I were a reporter I would very much like to report news of the theater.
204. I would like to be a journalist.
205. At times it has been impossible for me to keep from stealing or shoplifting something.
206. I am very religious (more than most people).
207. I enjoy many different kinds of play and recreation.
208. I like to flirt.
209. I believe my sins are unpardonable.
210. Everything tastes the same.
211. I can sleep during the day but not at night.
212. My people treat me more like a child than a grown-up.
213. In walking I am very careful to step over sidewalk cracks.
214. I have never had any breaking out on my skin that has worried me.
215. I have used alcohol excessively.
216. There is very little love and companionship in my family as compared to other homes.
217. I frequently find myself worrying about something.
218. It does not bother me particularly to see animals suffer.
219. I think I would like the work of a building contractor.

GO ON TO THE NEXT PAGE

220. I loved my mother.
221. I like science.
222. It is not hard for me to ask help from my friends even though I cannot return the favor.
223. I very much like hunting.
224. My parents have often objected to the kind of people I went around with.
225. I gossip a little at times.
226. Some of my family have habits that bother and annoy me very much.
227. I have been told that I walk during sleep.
228. At times I feel that I can make up my mind with unusually great ease.
229. I should like to belong to several clubs or lodges.
230. I hardly ever notice my heart pounding and I am seldom short of breath.
231. I like to talk about sex.
232. I have been inspired to a program of life based on duty which I have since carefully followed.
233. I have at times stood in the way of people who were trying to do something, not because it amounted to much but because of the principle of the thing.
234. I get mad easily and then get over it soon.
235. I have been quite independent and free from family rule.
236. I brood a great deal.
237. My relatives are nearly all in sympathy with me.
238. I have periods of such great restlessness that I cannot sit long in a chair.
239. I have been disappointed in love.
240. I never worry about my looks.
241. I dream frequently about things that are best kept to myself.
242. I believe I am no more nervous than most others.
243. I have few or no pains.
244. My way of doing things is apt to be misunderstood by others.
245. My parents and family find more fault with me than they should.
246. My neck spots with red often.
247. I have reason for feeling jealous of one or more members of my family.
248. Sometimes without any reason or even when things are going wrong I feel excitedly happy, "on top of the world."
249. I believe there is a Devil and a Hell in afterlife.
250. I don't blame anyone for trying to grab everything he can get in this world.
251. I have had blank spells in which my activities were interrupted and I did not know what was going on around me.
252. No one cares much what happens to you.
253. I can be friendly with people who do things which I consider wrong.
254. I like to be with a crowd who play jokes on one another.
255. Sometimes at elections I vote for men about whom I know very little.
256. The only interesting part of newspapers is the "funnies."
257. I usually expect to succeed in things I do.
258. I believe there is a God.
259. I have difficulty in starting to do things.
260. I was a slow learner in school.
261. If I were an artist I would like to draw flowers.
262. It does not bother me that I am not better looking.
263. I sweat very easily even on cool days.

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264. I am entirely self-confident.
265. It is safer to trust nobody.
266. Once a week or oftener I become very excited.
267. When in a group of people I have trouble thinking of the right things to talk about.
268. Something exciting will almost always pull me out of it when I am feeling low.
269. I can easily make other people afraid of me, and sometimes do for the fun of it.
270. When I leave home I do not worry about whether the door is locked and the windows closed.
271. I do not blame a person for taking advantage of someone who lays himself open to it.
272. At times I am all full of energy.
273. I have numbness in one or more regions of my skin.
274. My eyesight is as good as it has been for years.
275. Someone has control over my mind.
276. I enjoy children.
277. At times I have been so entertained by the cleverness of a crook that I have hoped he would get by with it.
278. I have often felt that strangers were looking at me critically.
279. I drink an unusually large amount of water every day.
280. Most people make friends because friends are likely to be useful to them.
281. I do not often notice my ears ringing or buzzing.
282. Once in a while I feel hate toward members of my family whom I usually love.
283. If I were a reporter I would very much like to report sporting news.
284. I am sure I am being talked about.
285. Once in a while I laugh at a dirty joke.
286. I am never happier than when alone.
287. I have very few fears compared to my friends.
288. I am troubled by attacks of nausea and vomiting.
289. I am always disgusted with the law when a criminal is freed through the arguments of a smart lawyer.
290. I work under a great deal of tension.
291. At one or more times in my life I felt that someone was making me do things by hypnotizing me.
292. I am likely not to speak to people until they speak to me.
293. Someone has been trying to influence my mind.
294. I have never been in trouble with the law.
295. I liked "Alice in Wonderland" by Lewis Carroll.
296. I have periods in which I feel unusually cheerful without any special reason.
297. I wish I were not bothered by thoughts about sex.
298. If several people find themselves in trouble, the best thing for them to do is to agree upon a story and stick to it.
299. I think that I feel more intensely than most people do.
300. There never was a time in my life when I liked to play with dolls.
301. Life is a strain for me much of the time.
302. I have never been in trouble because of my sex behavior.
303. I am so touchy on some subjects that I can't talk about them.
304. In school I found it very hard to talk before the class.
305. Even when I am with people I feel lonely much of the time.
306. I get all the sympathy I should.

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307. I refuse to play some games because I am not good at them.
308. At times I have very much wanted to leave home.
309. I seem to make friends about as quickly as others do.
310. My sex life is satisfactory.
311. During one period when I was a youngster I engaged in petty thievery.
312. I dislike having people about me.
313. The man who provides temptation by leaving valuable property unprotected is about as much to blame for its theft as the one who steals it.
314. Once in a while I think of things too bad to talk about.
315. I am sure I get a raw deal from life.
316. I think nearly anyone would tell a lie to keep out of trouble.
317. I am more sensitive than most other people.
318. My daily life is full of things that keep me interested.
319. Most people inwardly dislike putting themselves out to help other people.
320. Many of my dreams are about sex matters.
321. I am easily embarrassed.
322. I worry over money and business.
323. I have had very peculiar and strange experiences.
324. I have never been in love with anyone.
325. The things that some of my family have done have frightened me.
326. At times I have fits of laughing and crying that I cannot control.
327. My mother or father often made me obey even when I thought that it was unreasonable.
328. I find it hard to keep my mind on a task or job.
329. I almost never dream.
330. I have never been paralyzed or had any unusual weakness of any of my muscles.
331. If people had not had it in for me I would have been much more successful.
332. Sometimes my voice leaves me or changes even though I have no cold.
333. No one seems to understand me.
334. Peculiar odors come to me at times.
335. I cannot keep my mind on one thing.
336. I easily become impatient with people.
337. I feel anxiety about something or someone almost all the time.
338. I have certainly had more than my share of things to worry about.
339. Most of the time I wish I were dead.
340. Sometimes I become so excited that I find it hard to get to sleep.
341. At times I hear so well it bothers me.
342. I forget right away what people say to me.
343. I usually have to stop and think before I act even in trifling matters.
344. Often I cross the street in order not to meet someone I see.
345. I often feel as if things were not real.
346. I have a habit of counting things that are not important such as bulbs on electric signs, and so forth.
347. I have no enemies who really wish to harm me.
348. I tend to be on my guard with people who are somewhat more friendly than I had expected.
349. I have strange and peculiar thoughts.
350. I hear strange things when I am alone.
351. I get anxious and upset when I have to make a short trip away from home.

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352. I have been afraid of things or people that I knew could not hurt me.

353. I have no dread of going into a room by myself where other people have already gathered and are talking.

354. I am afraid of using a knife or anything very sharp or pointed.

355. Sometimes I enjoy hurting persons I love.

356. I have more trouble concentrating than others seem to have.

357. I have several times given up doing a thing because I thought too little of my ability.

358. Bad words, often terrible words, come into my mind and I cannot get rid of them.

359. Sometimes some unimportant thought will run through my mind and bother me for days.

360. Almost every day something happens to frighten me.

361. I am inclined to take things hard.

362. I am more sensitive than most other people.

363. At times I have enjoyed being hurt by someone I loved.

364. People say insulting and vulgar things about me.

365. I feel uneasy indoors.

366. Even when I am with people I feel lonely much of the time.

367. I am not afraid of fire.

368. I have sometimes stayed away from another person because I feared doing or saying something that I might regret afterwards.

369. Religion gives me no worry.

370. I hate to have to rush when working.

371. I am not unusually self-conscious.

372. I tend to be interested in several different hobbies rather than to stick to one of them for a long time.

373. I feel sure that there is only one true religion.

374. At periods my mind seems to work more slowly than usual.

375. When I am feeling very happy and active, someone who is blue or low will spoil it all.

376. Policemen are usually honest.

377. At parties I am more likely to sit by myself or with just one other person than to join in with the crowd.

378. I do not like to see women smoke.

379. I very seldom have spells of the blues.

380. When someone says silly or ignorant things about something I know about, I try to set him right.

381. I am often said to be hotheaded.

382. I wish I could get over worrying about things I have said that may have injured other people's feelings.

383. People often disappoint me.

384. I feel unable to tell anyone all about myself.

385. Lightning is one of my fears.

386. I like to keep people guessing what I'm going to do next.

387. The only miracles I know of are simply tricks that people play on one another.

388. I am afraid to be alone in the dark.

389. My plans have frequently seemed so full of difficulties that I have had to give them up.

390. I have often felt badly over being misunderstood when trying to keep someone from making a mistake.

391. I love to go to dances.

392. A windstorm terrifies me.

393. Horses that don't pull should be beaten or kicked.

394. I frequently ask people for advice.

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395. The future is too uncertain for a person to make serious plans.
396. Often, even though everything is going fine for me, I feel that I don't care about anything.
397. I have sometimes felt that difficulties were piling up so high that I could not overcome them.
398. I often think, "I wish I were a child again."
399. I am not easily angered.
400. If given the chance I could do some things that would be of great benefit to the world.
401. I have no fear of water.
402. I often must sleep over a matter before I decide what to do.
403. It is great to be living in these times when so much is going on.
404. People have often misunderstood my intentions when I was trying to put them right and be helpful.
405. I have no trouble swallowing.
406. I have often met people who were supposed to be experts who were no better than I.
407. I am usually calm and not easily upset.
408. I am apt to hide my feelings in some things, to the point that people may hurt me without their knowing about it.
409. At times I have worn myself out by undertaking too much.
410. I would certainly enjoy beating a crook at his own game.
411. It makes me feel like a failure when I hear of the success of someone I know well.
412. I do not dread seeing a doctor about a sickness or injury.
413. I deserve severe punishment for my sins.
414. I am apt to take disappointments so keenly that I can't put them out of my mind.
415. If given the chance I would make a good leader of people.
416. It bothers me to have someone watch me at work even though I know I can do it well.
417. I am often so annoyed when someone tries to get ahead of me in a line of people that I speak to him about it.
418. At times I think I am no good at all.
419. I played hooky from school quite often as a youngster.
420. I have had some very unusual religious experiences.
421. One or more members of my family is very nervous.
422. I have felt embarrassed over the type of work that one or more members of my family have done.
423. I like or have liked fishing very much.
424. I feel hungry almost all the time.
425. I dream frequently.
426. I have at times had to be rough with people who were rude or annoying.
427. I am embarrassed by dirty stories.
428. I like to read newspaper editorials.
429. I like to attend lectures on serious subjects.
430. I am attracted by members of the opposite sex.
431. I worry quite a bit over possible misfortunes.
432. I have strong political opinions.
433. I used to have imaginary companions.
434. I would like to be an auto racer.
435. Usually I would prefer to work with women.
436. People generally demand more respect for their own rights than they are willing to allow for others.

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437. It is all right to get around the law if you don't actually break it.
438. There are certain people whom I dislike so much that I am inwardly pleased when they are catching it for something they have done.
439. It makes me nervous to have to wait.
440. I try to remember good stories to pass them on to other people.
441. I like tall women.
442. I have had periods in which I lost sleep over worry.
443. I am apt to pass up something I want to do because others feel that I am not going about it in the right way.
444. I do not try to correct people who express an ignorant belief.
445. I was fond of excitement when I was young (or in childhood).
446. I enjoy gambling for small stakes.
447. I am often inclined to go out of my way to win a point with someone who has opposed me.
448. I am bothered by people outside, on streetcars, in stores, etc., watching me.
449. I enjoy social gatherings just to be with people.
450. I enjoy the excitement of a crowd.
451. My worries seem to disappear when I get into a crowd of lively friends.
452. I like to poke fun at people.
453. When I was a child I didn't care to be a member of a crowd or gang.
454. I could be happy living all alone in a cabin in the woods or mountains.
455. I am quite often not in on the gossip and talk of the group I belong to.
456. A person shouldn't be punished for breaking a law that he thinks is unreasonable.
457. I believe that a person should never taste an alcoholic drink.
458. The man who had most to do with me when I was a child (such as my father, stepfather, etc.) was very strict with me.
459. I have one or more bad habits which are so strong that it is no use in fighting against them.
460. I have used alcohol moderately (or not at all).
461. I find it hard to set aside a task that I have undertaken, even for a short time.
462. I have had no difficulty starting or holding my urine.
463. I used to like hopscotch.
464. I have never seen a vision.
465. I have several times had a change of heart about my life work.
466. Except by a doctor's orders I never take drugs or sleeping powders.
467. I often memorize numbers that are not important (such as automobile licenses, etc.).
468. I am often sorry because I am so cross and grouchy.
469. I have often found people jealous of my good ideas, just because they had not thought of them first.
470. Sexual things disgust me.
471. In school my marks in deportment were quite regularly bad.
472. I am fascinated by fire.
473. Whenever possible I avoid being in a crowd.
474. I have to urinate no more often than others.
475. When I am cornered I tell that portion of the truth which is not likely to hurt me.
476. I am a special agent of God.
477. If I were in trouble with several friends who were equally to blame, I would rather take the whole blame than to give them away.

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478. I have never been made especially nervous over trouble that any members of my family have gotten into.
479. I do not mind meeting strangers.
480. I am often afraid of the dark.
481. I can remember "playing sick" to get out of something.
482. While in trains, busses, etc., I often talk to strangers.
483. Christ performed miracles such as changing water into wine.
484. I have one or more faults which are so big that it seems better to accept them and try to control them rather than to try to get rid of them.
485. When a man is with a woman he is usually thinking about things related to her sex.
486. I have never noticed any blood in my urine.
487. I feel like giving up quickly when things go wrong.
488. I pray several times every week.
489. I feel sympathetic towards people who tend to hang on to their griefs and troubles.
490. I read in the Bible several times a week.
491. I have no patience with people who believe there is only one true religion.
492. I dread the thought of an earthquake.
493. I prefer work which requires close attention, to work which allows me to be careless.
494. I am afraid of finding myself in a closet or small closed place.
495. I usually "lay my cards on the table" with people that I am trying to correct or improve.
496. I have never seen things doubled (that is, an object never looks like two objects to me without my being able to make it look like one object).
497. I enjoy stories of adventure.
498. It is always a good thing to be frank.
499. I must admit that I have at times been worried beyond reason over something that really did not matter.
500. I readily become one hundred per cent sold on a good idea.
501. I usually work things out for myself rather than get someone to show me how.
502. I like to let people know where I stand on things.
503. It is unusual for me to express strong approval or disapproval of the actions of others.
504. I do not try to cover up my poor opinion or pity of a person so that he won't know how I feel.
505. I have had periods when I felt so full of pep that sleep did not seem necessary for days at a time.
506. I am a high-strung person.
507. I have frequently worked under people who seem to have things arranged so that they get credit for good work but are able to pass off mistakes onto those under them.
508. I believe my sense of smell is as good as other people's.
509. I sometimes find it hard to stick up for my rights because I am so reserved.
510. Dirt frightens or disgusts me.
511. I have a daydream life about which I do not tell other people.
512. I dislike to take a bath.
513. I think Lincoln was greater than Washington.
514. I like mannish women.
515. In my home we have always had the ordinary necessities (such as enough food, clothing, etc.).
516. Some of my family have quick tempers.

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517. I cannot do anything well.
518. I have often felt guilty because I have pretended to feel more sorry about something than I really was.
519. There is something wrong with my sex organs.
520. I strongly defend my own opinions as a rule.
521. In a group of people I would not be embarrassed to be called upon to start a discussion or give an opinion about something I know well.
522. I have no fear of spiders.
523. I practically never blush.
524. I am not afraid of picking up a disease or germs from door knobs.
525. I am made nervous by certain animals.
526. The future seems hopeless to me.
527. The members of my family and my close relatives get along quite well.
528. I blush no more often than others.
529. I would like to wear expensive clothes.
530. I am often afraid that I am going to blush.
531. People can pretty easily change me even though I thought that my mind was already made up on a subject.
532. I can stand as much pain as others can.
533. I am not bothered by a great deal of belching of gas from my stomach.
534. Several times I have been the last to give up trying to do a thing.
535. My mouth feels dry almost all the time.
536. It makes me angry to have people hurry me.
537. I would like to hunt lions in Africa.
538. I think I would like the work of a dressmaker.
539. I am not afraid of mice.
540. My face has never been paralyzed.
541. My skin seems to be unusually sensitive to touch.
542. I have never had any black, tarry-looking bowel movements.
543. Several times a week I feel as if something dreadful is about to happen.
544. I feel tired a good deal of the time.
545. Sometimes I have the same dream over and over.
546. I like to read about history.
547. I like parties and socials.
548. I never attend a sexy show if I can avoid it.
549. I shrink from facing a crisis or difficulty.
550. I like repairing a door latch.
551. Sometimes I am sure that other people can tell what I am thinking.
552. I like to read about science.
553. I am afraid of being alone in a wide-open place.
554. If I were an artist I would like to draw children.
555. I sometimes feel that I am about to go to pieces.

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556. I am very careful about my manner of dress.
557. I would like to be a private secretary.
558. A large number of people are guilty of bad sexual conduct.
559. I have often been frightened in the middle of the night.
560. I am greatly bothered by forgetting where I put things.
561. I very much like horseback riding.
562. The one to whom I was most attached and whom I most admired as a child was a woman. (Mother, sister, aunt, or other woman.)
563. I like adventure stories better than romantic stories.
564. I am apt to pass up something I want to do when others feel that it isn't worth doing.
565. I feel like jumping off when I am on a high place.
566. I like movie love scenes.



Appendix C

FIRO-B

	people	people	people	people	people	people
24. I let other people control my actions.	1. most people	2. many people	3. some people	4. a few people	5. one or two people	6. nobody
25. I act cool and distant with people.	1. most people	2. many people	3. some people	4. a few people	5. one or two people	6. nobody
26. I am easily led by people.	1. most people	2. many people	3. some people	4. a few people	5. one or two people	6. nobody
27. I try to have close, personal relationships with people.	1. most people	2. many people	3. some people	4. a few people	5. one or two people	6. nobody

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(see other side)

GROUP
DATE
NAME
AGE

FEMALE

NAME

FIRO-B

	I	C	A
c			
w			

Please place number of the answer that best applies to you in the box at the left of the statement. Please be as honest as you can.

1. I try to be with people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
2. I let other people decide what to do.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
3. I join social groups.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
4. I try to have close relationships with people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
5. I tend to join social organizations when I have an opportunity.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
6. I let other people strongly influence my actions.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
7. I try to be included in informal social activities.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
8. I try to have close, personal relationships with people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
9. I try to include other people in my plans.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
10. I let other people control my actions.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
11. I try to have people around me.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
12. I try to get close and personal with people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
13. When people are doing things together I tend to join them.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
14. I am easily led by people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
15. I try to avoid being alone.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
16. I try to participate in group activities.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never

PLEASE BE AS HONEST AS YOU CAN

17. I try to be friendly to people.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
18. I let other people decide what to do.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
19. My personal relations with people are cool and distant.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
20. I let other people take charge of things.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
21. I try to have close relationships with people.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
22. I let other people strongly influence my actions.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
23. I try to get close and personal with people.
1. most 2. many 3. some 4. a few 5. one or two 6. nobody

28. I like people to invite me to things.
1. most people 2. many people 3. some people 4. a few people— 5. one or two people 6. nobody
29. I like people to act close and personal with me.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
30. I try to influence strongly other people's actions.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
31. I like people to invite me to join in their activities.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
32. I like people to act close toward me.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
33. I try to take charge of things when I am with people.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
34. I like people to include me in their activities.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
35. I like people to act cool and distant toward me.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
36. I try to have other people do things the way I want them done.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
37. I like people to ask me to participate in their discussions.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
38. I like people to act friendly toward me.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
39. I like people to invite me to participate in their activities.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody
40. I like people to act distant toward me.
1. most people 2. many people 3. some people 4. a few people 5. one or two people 6. nobody

PLEASE REMEMBER TO BE AS HONEST AS YOU CAN

41. I try to be the dominant person when I am with people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
42. I like people to invite me to things.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
43. I like people to act close toward me.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
44. I try to have other people do things I want done.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
45. I like people to invite me to join their activities.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
46. I like people to act cool and distant toward me.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
47. I try to influence strongly other people's actions.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
48. I like people to include me in their activities.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
49. I like people to act close and personal with me.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
50. I try to take charge of things when I'm with people.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
51. I like people to invite me to participate in their activities.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
52. I like people to act distant toward me.
1. usually 2. often 3. sometimes 4. occasionally 5. rarely 6. never
53. I try to have other people do things the way I want them done.

GLOSSARY

The exact meaning of these terms may vary slightly in different communities.

bennies - benzidrine pills.

bring down - to lessen ones anxiety while intoxicated by talking or medical treatment.

bummer - the amphetamine is diluted to the extent that no effect is caused.

burned - to be sold diluted amphetamine by a "pusher".

crystal - methedrine, "speed."

dexies - dexidrine pills.

down - the depression following amphetamine intoxication.

flash - the orgasmic-like sensation following an injection of methedrine, "rush."

freak - a chronic amphetamine abuser showing physiological and psychological dependency, "speed freak."

get off - to make a successful and pleasant experience from drug use.

hit up - The act of injecting methedrine.

meth heads - a chronic amphetamine abuser showing physiological and psychological dependency, "speed freak."

pep pills - the pill form of amphetamines.

pusher - a person who makes a profit selling illicit drugs.

rush - the orgasmic-like sensation following an injection of methedrine.

shoot-up - the act of injecting methedrine.

Glossary Con't

speed - specifically methedrine and/or amphetamine generally.

speed freak - a chronic amphetamine abuser showing physiological and psychological dependency,

stone - the phenomenon of being intoxicated with illicit drugs.

traffic - the act of selling illicit drugs, usually for profit.

uppers - amphetamine, stimulants.

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